

WINNERS IN ASSOCIATES' CONTEST

Both the number of entrants (67) and the quality of their entries in the AMERICA'S ASSOCIATES "Catholic Social Teaching Test for Seniors" (AM. 5/2) surprised us, especially in view of the lateness of the season. The Associates and the staff of this Review are very grateful to all participants and to the Catholic educators who stimulated interest in the contest.

The first award of \$50 goes to Donald L. Veigl (St. Benedict's College, Atchison, Kan.). The second (\$25) was won by Nancy Skuttle (Briar Cliff, Sioux City, Ia.). Sister Mary Muriel, O.S.F. (Alverno, Milwaukee) took the third prize (\$15) and Dennis C. Klemme (St. Francis, Milwaukee) the fourth (\$10). Our heartiest congratulations to all four. Their replies were all so nearly perfect that we had to judge partly on the basis of earlier postmarks—as was provided for in the "Rules for the Contest" (AM. 5/2).

The next five, who will each receive a year's subscription to AMERICA, were just a shade from perfect, owing to the omission of a date or two, the use of less standard sources a couple of times and similar lapses in relatively minor matters of form and detail. They were: Patricia Haas (Alverno, Milwaukee), Mary Lou Prehn (St. Joseph, Emmitsburg, Md.), Dolores Anderson (Loretto Heights, Denver), Eileen Conheady (Nazareth, Rochester) and Mary Alice Galvin (Loretto Heights). All five were so close as to be really tied for fifth place.

The next quintet will each receive a copy of the *Catholic Mind through Fifty Years*. They are: Patricia Kelly (Loretto Heights), Richard Wayne Ketzler (Sacred Heart, Detroit), Mary E. Danaher (Our Lady of the Elms, Chicopee, Mass.), John B. Gross, C.M.F. (Loyola, Los Angeles) and Eileen Kline (Mount St. Mary's, Los Angeles). Three other contestants came so close that we are going to make the same award to them: Ruby Collins and Harriette McLuster Brown (both of Loretto Heights) and Brother Kyrin, C.F.X. (Catholic University).

Since the next ten entrants all did about as well as we expected any to do, The ASSOCIATES are doubling the number of subscriptions to the *Catholic Mind* being awarded. They will go to Maureen Smith (Loretto Heights), Barbara Maloney (Our Lady of the Elms), Frank J. Tesky Jr., Henry E. McCusker and John Gianetti (all of the University of Detroit), Ignatius S. Klosek (Belmont Abbey College, Belmont, N. C.), Margaret Lynch (Our Lady of the Elms), Mary Ellen Hogan and Katherine Rauscher (both of St. Teresa, Winona, Minn.) and Virginia Irene Hayes (Mundelein, Chicago).

Sixteen Catholic colleges are represented among the twenty-seven winners of awards. Women seniors took eighteen of the prizes for nine different colleges. All the males can do is repeat the slogan of the Brooklyn fans: "Wait 'til next year!" For the wonderful response to this quickly improvised contest has persuaded us to make it an annual event—beginning earlier. More about all this next week.

CURRENT COMMENT

What Catholic schools save New York City

"What is so rare as a day in June?" Or a great metropolitan (even national) daily newspaper publishing a feature story acknowledging that Catholic education is "an important part of the total educational system" of a large American city? The June 1 issue of the *New York Times* blossomed out with such a bouquet in the form of a feature story by education editor Benjamin Fine. The two Catholic dioceses (New York and Brooklyn) which serve the educational needs of New York's Catholic children are planning a ten-year expansion program, costing \$100 million, to accommodate 90,000 more children in elementary and high schools. The 438 Catholic schools already in operation take care of 25 per cent of the city's total of 1.2 million school children. Mr. Fine's excellent description of the Catholic schools at work must have enabled a great many New Yorkers to see for the first time how integral a part they form of the Big Town's school facilities. At least one high city official—Controller Lazarus Joseph—has paid public tribute to the civic contribution Catholics are making through their self-supported institutions. Estimates of how much more money the taxpayers would have to lay out for schools if they were required to educate the 300,000 children now in diocesan and other Catholic institutions run to \$425 million for buildings and \$110 million for annual maintenance and operation. Such outlays, declared Mr. Joseph before a Catholic meeting on May 26, would bankrupt the already financially embarrassed city. Our schools are said by some to be just a wicked plot to undermine America. Mr. Joseph thinks they are actually a great civic boon which should receive more public encouragement.

Planned Parenthood's "democracy in reverse"

The joint decision of N. Y. and Brooklyn Catholic Charities to drop out of the city's merged Welfare and Health Council if a certain Planned Parenthood agency were admitted (AM. 1/31, p. 476) had to be carried out. Early in May representatives of the 391 Catholic, Jewish, Protestant and nonsectarian member agencies, by 317-259, voted out the WHC board which had denied membership to the Planned Parenthood group. On May 8 the new board voted it in. The next day N. Y. and Brooklyn Catholic Charities

issued a very dignified statement explaining why they both felt compelled to tender their resignation from the council. Planned Parenthood argued that such conduct is undemocratic. To label undemocratic a decision not to cooperate with a civic group on the ground that its program is essentially immoral is "democracy in reverse." Democratic freedom vindicates the right of all groups to make their own free decisions of conscience. Planned Parenthood has invented a new absolute: "guilt by non-association."

Test case for a Catholic policy

A Catholic bishop certainly has the right to regulate services in a parish church in his diocese, even though the regulations may displease some persons in the local parish community. A certain wonderment, therefore, has been created by the violent protests uttered by members of the parish of the Holy Redeemer at Newton Grove, N. C. when the Most Rev. Vincent S. Waters, Bishop of Raleigh, N. C., directed the church to absorb into its congregation of 300 whites the 70 to 90 Negroes of adjacent St. Benedict's Church "without restriction of any kind." There was nothing new in the Bishop's proposal, for two-and-a-half years ago he had decreed complete equality of treatment for all churchgoers, white or colored, within his jurisdiction. In this policy he has met, in general, with a commendable degree of cooperation from all concerned. But a group of dissatisfied white parishioners tried to force their way into the rectory to interview the bishop after Mass on Sunday, May 31. He declined to see them collectively, but said he would talk to them two at a time, and simply told them that having made the regulation, he intended to abide by it. The pattern is not unfamiliar: similar incidents have recently occurred for similar reasons in other parts of the country. Since the position of the Church that compulsory racial segregation has no place in God's house is growing daily more manifest, the laity can greatly help to ease the situation by studying her teaching and promoting a genuinely Catholic attitude toward persons of other races.

Showdown on taxes

In their drive to gain a six-month extension of the excess profits tax, Administration spokesmen con-

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ceded during hearings last week before the Ways and Means Committee that the tax was a bad one. But they insisted that at this perilous time the Government needed every cent EPT would bring in. That is the same argument the President made in his radio address of May 19. It is a reasonable and persuasive argument, one which the public—if the polls are to be trusted—overwhelmingly approves. To the rebellious GOP members of Ways and Means, however, the President's point was neither reasonable nor persuasive. On the eve of the hearings, Administration leaders polled the committee members to ascertain their sentiments. Of the 15 Republicans on the committee, only 6 were prepared to support their leader. The rest were either determined to back Chairman Daniel A. Reed in his bitter opposition to Mr. Eisenhower's request, or were noncommittal. This revolt of House Republicans raises an issue that is much more serious than EPT. It is the issue of Presidential leadership. Up till now, Mr. Eisenhower has striven patiently to keep his team together and in the striving has permitted some of his temperamental stars to grab the ball and run away with it. As a result the country, together with the Administration's policies, has suffered grievously. This is especially true, as we noted editorially last week, of our foreign policy. Unless the President accepts the challenge these House Republicans have raised, he may find himself in days to come as frustrated as was Mr. Truman. Both the country and the party in power will be the losers.

Another TVA achievement

To crusaders against even limited Government development of electric power, the Tennessee Valley Authority has long been a saddle-bur. Because of TVA's constructive and creative work, attacks on it by the private-utility lobby have had about as much effect as a peashooter on a General Patton tank. Even charges that this great public corporation is socialistic don't carry much weight in view of its record in fostering private enterprise. The latest example of TVA aid to business to come to light is its contribution to the chemical fertilizer industry. Since 1933 TVA's research laboratories at Muscle Shoals, Ala. have discovered so many new products and new processes that TVA now holds 99 chemical patents of great interest to manufacturers of fertilizers. These patents are licensed to private industry on a royalty-free, nonexclusive basis. Among companies which have sought TVA help and guidance are such pillars of private enterprise as U. S. Steel, American Cyanamid, Vick, Monsanto, Hercules Powder and Allied Chemical and Dye. If TVA is socialistic—which it is not, as any student of Catholic social teaching knows—private industry seems to be benefiting from it all the same.

Flanders-Sparkman disarmament proposal

In the Mutual Defense Assistance Act of 1949 Congress declared that "it remains the policy of the United States to exert maximum efforts to obtain

agreements to achieve universal control of weapons of mass destruction." U. S. efforts since then have been limited to stubbornly insisting on UN acceptance of the so-called Baruch Plan for atomic control. Even as modernized by the UN Disarmament Commission, it is patently obsolete. The commission, after reporting a stalemate to the recent General Assembly, adjourned *sine die*. This happened a year after the late Brien McMahon warned: "The prospect of the hydrogen bomb propels the peoples of the earth into danger above and beyond any thing heretofore conceived by man." Convinced that a new and realistic formula for control must be found, a bi-partisan group of twenty-six Senators, led by Sen. Ralph Flanders (R., Vt.) and Sen. John Sparkman (D., Ala.), on June 3 introduced a resolution calling on the President to

... continue to search for a practical program for complete, enforceable world disarmament, including efforts to solve the scientific and technical problems involved in the effective control and elimination of atomic and other weapons capable of mass destruction, and also to explore whether changes in the United Nations Charter may be required for the achievement and enforcement of world disarmament, and whether existing United Nations agencies such as the Disarmament Commission can be more fully utilized.

Senator Flanders' resolution is fully packed with important implications. We shall discuss some of them next week.

"In the sweat of thy brow" . . . food for all

If men make use of the soil, water and agricultural methods at hand, no one on this planet need go hungry. In its May 30 report to the Economic and Social Council the Food and Agriculture Organization of the UN claimed that if men go hungry, their hunger is due to economic, social and political difficulties and not to the inability of the earth's resources to provide for all. Back in 1948, William Vogt's *Road to Survival* predicted world disaster from growing population and dwindling food resources. Our hope, he felt, was in tinkering with the population end of the dilemma. We were mad to give food or help to people who refused to limit births. We should give bounties to those who submitted to sterilization. Since the book was the August, 1948 choice of the Book-of-the-Month Club, Vogt's pessimistic outlook gained wide circulation. Critics who challenged his unscientific gloom got less of a hearing. It is good today to have the FAO assure us that we can all eat hearty if we put our heads and hands together.

Catholics as clubwomen

Two influential groups of women in this country have recently taken a stand that makes one wonder whether organized womanhood in the U. S. is not reactionary and chauvinistic. The General Federation of Women's Clubs, meeting in Washington, D. C., May 27-29, voted against asking Congress to pass the Watkins bill, endorsed by President Eisenhower, which

would admit 240,000 European refugees in the next two years. The Daughters of the American Revolution, hewing to their true-blue Americanism, likewise opposed the bill. Both organizations also oppose any over-all review of the McCarran-Walter Immigration and Nationality Act. Both are also so attached to their concept of absolute American sovereignty (though they pay lip-service to the ideals of the United Nations) that they would make international cooperation ineffectual . . . These latest manifestations of the isolationist bias of much of this country's organized womanhood raise questions about the participation of Catholic women in such groups. There is no question that Catholic women have the right to belong to them. The question is whether they pull their weight when matters that involve the social teaching of the Church are at stake. Informed Catholic women could be a constructive influence in organized women's groups. It often appears, however, that too many of them cast their votes on issues such as immigration and national sovereignty without realizing that, as Christians, they are committed to a body of Christian social principles. We would like to see more evidence that Catholic women in nonsectarian organizations let their light shine.

Polish Church struggle

The closing of *Tygodnik Powszechny*, official weekly publication of the Cracow Diocese, is another sinister portent of intensified Communist pressure upon the Church in Poland. This organ, the last Catholic paper with a nation-wide circulation, had been employed to publish the declarations and instructions of the hierarchy. It published its last issue on March 8. The weekly's premises have now been seized and its editor detained in prison. According to Polish sources abroad, the periodical may possibly be revived again, but under the editorship of pro-Communist "priest-patriots" brought in from Warsaw. If this maneuver takes place it will be fully in line with the technique now generally being followed in Poland by the Communist regime. This effort centers upon building up a shadow Polish "Catholic" Church under Communist control, independent of the Holy See and the legitimate hierarchy, but retaining a certain external legitimacy. Several dioceses have already had foisted upon them Vicars General who are members of the "priest-patriots," and some of whom had previously been under suspension. Legitimate authorities have been put under house arrest, or worse. These authorities being therefore "impeded," their jurisdiction devolves upon the Cathedral Chapters. Subsequent appointments made by the Chapters are made under Government pressure and are accordingly invalid under Church laws. They serve, however, to put the external machinery of the Church into the hands of the Communists. The technique has been all too successful thus far. If carried out on a broader scale, the road to schism with Rome and humiliating enslavement by an anti-God regime will be wide open.

WASHINGTON FRONT

Much has been written, here and elsewhere, about the plight of Government employes in these first difficult days of transition between one party Administration and another. Usually this has been written from the point of view of the officeholder.

There is another point of view, that of the Administration itself. From this point of view, the problem is called one of "personnel," a term derived immediately from business, and probably ultimately from the armed services. For years government has been criticized by students for imperfect personnel practices, by which is meant the process of choosing, training, improving, promoting and firing employes. It was said, with some justice, that public administration lagged behind business.

For many years most U. S. agencies depended for such processing on the Civil Service Commission, especially as that agency itself improved its practices. The Hoover Commission, however, recommended that each agency have its own personnel division, and many now have their own personnel directors. Then, even before Mr. Eisenhower's election, a private committee under Nelson Rockefeller started with enthusiasm to write a new personnel code. That code was finished and laid on the President's desk the day after Inauguration. Since then it has been buried.

One reason for its neglect was the enormous pressure on the White House from Congress for purely political firing and hiring. Another was the hectic preoccupation of the higher-ups to learn their new and unfamiliar jobs in their upper reaches.

Another curious snag has recently arisen, of the Administration's own making. This was the new "security check" which went into effect on May 26. It requires that each of the 2.5 million Government employes be investigated, not only for loyalty, but for suitability, trustworthiness, reliability, etc. This requires a team of "hearing officers" to do the investigating for each of the sixty or so major departments and agencies. Before appointment, these officers must first be investigated by other officers, who have themselves been investigated by still others, and so on.

Most qualified observers in Washington seem to think that this system, while cumbersome, may be productive of great public good; but that at the same time, because of its complication and secrecy, it *could* cause great injustices. There is no last appeal board for those fired. Politics could creep in by the back door. Many think the set-up will be tested in the courts in the end. In any case, the process will obviously take a long time. Meanwhile many career employes darkly suspect that it is another way to circumvent the civil-service merit system.

WILFRID PARSONS

UNDERSCORINGS

The *Official Catholic Directory* for 1953 has just been published by P. J. Kenedy & Sons, New York (U. S. Edition, 1,096p. Paper, \$9; U. S. and Foreign Edition, 2,008p. Paper, \$10; Cloth, \$12). It puts the number of Catholics in the United States, Alaska and Hawaii as of Jan. 1 at 30,425,015, an increase over 1952 of 1,017,495. The U. S. hierarchy comprised 4 Cardinals, 26 archbishops and 163 bishops, in 25 archdioceses, 104 dioceses and the Vicariate of Alaska. There were 45,222 priests (28,386 diocesan, 16,836 religious), the largest number on record. There were 158,946 sisters and 7,823 brothers. Four archdioceses and one diocese counted over a million Catholics apiece: Chicago, Boston, New York, Philadelphia and Brooklyn.

► Catholic educational institutions numbered 12,280, an increase of 137 over last year. These included 439 seminaries and novitiates, 240 colleges and universities, 1,577 diocesan and parochial high schools, 839 private high schools, 8,488 parochial and 541 private elementary schools and 156 protective institutions. Teachers, clerical and lay, in these institutions numbered 118,104. The total number of young people under Catholic instruction (including 1,677,498 public-school pupils in released-time programs) was 5,436,959. There were 782 Catholic general hospitals and 119 special hospitals, with a total bed capacity of 128,629. Catholic hospitals treated 5,694,347 patients during 1952.

► *Ave Maria*, Catholic weekly published at the University of Notre Dame, went into a new format with its June 6 issue. Its page size is increased from 7x10 inches to 8½x11½. It is printed on a higher grade of paper than before and the old typeface has been replaced by Regal. The subscription price has been raised from \$4 per year to \$5. *Ave Maria*, founded in 1865 by Very Rev. Edward Sorin, C.S.C., has been in continuous weekly publication for 88 years.

► Rev. Joseph F. Donnelly of the Hartford, Conn., diocese was reappointed May 25 for a six-year term as chairman of the Connecticut Board of Mediation and Arbitration by Gov. John Davis Lodge. He was appointed chairman in 1949 by Gov. Chester Bowles. Fr. Donnelly is also director of the Hartford Diocesan Labor Institute.

► At St. Cloud, Minn., on May 31, died Most Rev. Joseph F. Busch, 87, Bishop of that diocese. The oldest member of the U. S. hierarchy, he was ordained in 1889 and was consecrated in 1910 by the late Archbishop Ireland of St. Paul. Bishop Busch was first appointed to the Diocese of Lead, S. D., and in 1915 was transferred to St. Cloud. (The episcopal seat of his former diocese was changed to Rapid City, S. D., in 1930.) He is succeeded by Most Rev. Peter W. Bartholome, his Coadjutor. R.I.P. C. K.

Syngman Rhee balks

When the UN delegates to the Korean armistice talks resumed their places at the conference table on June 3, they represented a somewhat shaky solidarity among the Allies. The major obstacle to a united front at Panmunjom appeared to have been overcome only the day previous. Syngman Rhee, yielding to pressure from Washington, grudgingly agreed to back the still secret UN proposals for the solution of the PW issue which had been offered the Reds on May 25. Said Mr. Rhee. "Out of gratitude . . . common sense and wisdom require that we cooperate with the United States."

Korean objections to the latest UN truce plan had not been based primarily on opposition to the solution it offered for the ultimate disposition of the recalcitrant PW's in UN hands. The difference of opinion was more fundamental. As though sensing eventual Communist capitulation and an imminent armistice, South Korean leaders had begun blasting the very idea of a negotiated truce. They threatened to withdraw from the armistice talks and even to carry on the war to the Yalu alone. They were urging the complete rout of the aggressor from Korea so that the country could achieve by arms a unity which it had been otherwise unable to achieve since the Japanese occupation.

President Rhee's position was astonishing. He appeared to be intent on wrecking a possible agreement with the Communists at the very moment of decision. Yet for the past two years it has been plainly evident that a fully united Korea was not going to emerge from successfully concluded armistice talks. For eighteen months the Truman Administration had found that it had no better choice than to go doggedly ahead in search of a compromise at Panmunjom, which would mean a still divided Korea. Despite President Eisenhower's pre-inauguration trip to Korea, neither has the present Administration been able to discover in four months any more acceptable solution to the Korean dilemma than a negotiated truce. Even Senator Taft has invoked his "go-it-alone-in-Korea" theory on the proviso that we did not get a truce.

Unless Mr. Rhee may be supposed to have engaged in a last-minute bluff to pressure the United States into granting maximum military guarantees for Korea's future defense, he showed himself sadly ignorant of his own weakness. The truth is that, while the Korean President could possibly wreck a negotiated truce, he could not possibly unite the country without Allied help. To attempt it would be national suicide.

President Rhee's attitude on a divided Korea deserves the sympathy of the free world. Of all the nations involved in the Korean war, none has suffered so much as the gallant little Republic. Yet, if simply repelling aggression at the Thirty-eighth Parallel is the best we can do without risking an expanded war and all its dangers, then Korea must make present concessions for its own and the common good.

A truce now will find the military potential of South

EDITORIALS

Korea much higher than it was in June, 1950. The country has developed an army capable of manning the front lines, provided it be further expanded. Furthermore, Mr. Rhee has President Eisenhower's assurance that we will not desert Korea should a truce backfire and the Reds again attack. Of course, if the enemy rejects an armistice on UN terms, weighing the pros and cons of the Korean objection to a negotiated truce becomes academic. We shall then have, to decide whether a stepped-up offensive is justified.

Last chance in the Middle East?

As he announced in his report to the nation on June 1, Secretary of State Dulles found his recent diplomatic reconnaissance in the Middle East "encouraging." Only concrete evidence of a changed U. S. policy toward the area as a result of Mr. Dulles trip, however, will convince the Arab world of its success. Despite the welcome accorded our Secretary of State, a hearty dislike for America has begun to replace the friendliness toward us the Arabs used to show. The cordial reception Mr. Dulles met indicated no more than that it is not yet too late to recover lost ground—provided our Government adopts a realistic Middle Eastern policy.

That policy must first of all be based on the realization that there is a psychological as well as a geographical Middle East. It extends from the Atlas Mountains on Africa's northwest coast to the easternmost island of the Indonesian archipelago. What happens in one end of this vast land-belt has its repercussions in the other. Individual conflicts between Western Powers and Middle Eastern countries thus lose their local coloring. The entire Moslem world shares common concerns. Whether we can count on the Arabs as friends and allies and, what is of paramount importance, on having the strategic geographical Middle East on our side in time of war depends on our recognition of those concerns.

How have we failed in the Middle East? For one thing, U. S. policy toward the political independence of Arab peoples has been, in Mr. Dulles' words, "unnecessarily ambiguous." It has given rise to suspicion among Moslem leaders that the NATO alliance with France and Britain requires us to aid and abet the colonial interests of these countries. Said Mr. Dulles:

The leaders of the countries I visited fully recognize it would be a disaster if there were any break between the United States, Great Britain and France . . . However, without breaking out

from the framework of Western unity we can pursue our traditional dedication to political liberty.

This statement can only have one meaning in regard to the Middle East. We must favor an orderly development toward self-government in Morocco and Tunisia. To be consistent, the least we can do is to make known to the Arab world and the French Government where our sympathies lie.

Arab antagonism toward the West has its roots in more than French police states in North Africa. The real or imagined favoritism the West showed Israel in the Arab-Israeli conflict and the apparent U. S. backing of Britain in the Anglo-Iranian oil dispute and the Anglo-Egyptian argument over British occupation of the Suez Canal area all serve to intensify Arab resentment and make it impossible to find agreement on a workable defense organization for the Middle East.

Mr. Dulles' tour may well prove to have been America's last chance in the Middle East. Unless, as a result of the Secretary's fact-finding, greater sympathy for the Arab positions characterizes U. S. policy, the area may be lost to the West.

New vogue of voluntarism

One of the characteristics of the "vanishing art of political debate" (AM. 5/10/52) is the dodge of diverting attention from what an opponent has said to the person of the man who said it. Instead of analyzing a man's argument, you set out to prove that he could not possibly have said anything sensible or true. If you can make him out a villain, you have destroyed his standing.

When it works, you do not have so much as to *prove* that he is a villain. As Herr Goebbels worked it out, you simply gain acceptance of your charge by incessant repetition and suggestion—the way the hucksters sell soap. Marxists are past masters at this sort of thing. They throw the bur of "warmongers," "U. S. capitalist imperialists" or "witch-hunters" at their enemies until, in the minds of the faithful, the bur sticks. Word-association does it.

If we readily understand this dodge when our enemies resort to it, why do we fail to detect it when fellow-Americans do the same? If a person does not know enough about a piece of legislation to discuss it on its merits, for example, he charges that its critics are "do-gooders," "one-worlders" and "bleeding hearts."

Dean J. L. O'Sullivan of Marquette University's School of Journalism has recently complained about the way the influence of intellectuals in America has been insidiously undermined by epitheting them "eggheads" and "brain trust." The Thomistic tradition is highly intellectual. Those who substitute the current vogue of voluntarism for recourse to objective evidence as the criterion of truth are subversives in a very dangerous way. As Belloc said, they are cutting the very nerve of straight thinking.

Dutch hierarchy's centennial

The memory of Holland's recent flood disasters, tempering but not repressing a people's joy, shadowed the two-day festivities, May 18 and 19, honoring the restoration of the Dutch hierarchy in 1853. Four Cardinals and some forty bishops took part in the impressive event. It was climaxed by a Pontifical Mass in the stadium at Utrecht, offered by His Eminence Ernest Cardinal van Roey, Archbishop of Malines, Belgium, Papal Legate to the centennial celebration.

For close on two centuries the predominantly Protestant Netherlands had been a mere mission territory when in 1848, ninety prominent Catholics, supported by Church authorities, petitioned Rome for the re-establishment of the hierarchy. Five years later Pope Pius IX restored the former Archbishopric of Utrecht and set up suffragan sees at 's Hertogenbusch (Bois-le-Duc), Breda, Haarlem and Roermond.

The recent festivities recalled not so much the growth of the Church in the Netherlands, which remains in about the same proportion to the total population as a century ago, as the marvelous flourishing of its vigorous inner life, coupled with a steady improvement in its social, economic and political status. The "excellent qualities of the Dutch people," which Pope Pius XII singled out in his message to the centennial ("a courageous spirit of enterprise, perseverance, steadiness and culture-mindedness"), shine out particularly in the remarkable development of a world-mission apostolate and organized home support for the missions, as well as in the Dutch pioneering in the field of Catholic social action.

The Church has kept its hold upon the working masses in Holland today precisely because of the social vision of great Dutch Catholic leaders who, when industrialism first appeared in Holland, enthusiastically took to heart the great encyclical *Rerum Novarum* of Pope Leo XIII (1891) and strove to put its teachings into practice. Says a contemporary Dutch historian, commenting upon the lessons of the celebration in the centennial edition of *De Linie*:

Exactly on time, when in most other countries they came forty to sixty years too late, [Dutch] pioneers in social action took the lead and thereby prevented that mass apostasy of the workers which Pope Pius XI called the catastrophe of the Latin countries . . .

In every instance, notes this same historian, each of these pioneers, priests, industrialists or labor leaders worked under the direct mandate or at least with the explicit sanction of the bishops.

The rest of the Catholic world joins in the felicitations which were paid to Holland's episcopate by her own citizens, Protestant and Catholic alike, including Queen Juliana herself. They second Cardinal de Jong's prayer that the Dutch Catholics may preserve that unity and that courage which has placed them in the front line of defense for the Kingdom of Christ in our age.

U. S. colored priests: hundred-year survey

Albert S. Foley, S.J.

WITH THE CONSECRATION of Bishop Joseph Oliver Bowers, S.V.D., on April 22, 1953, the American colored priesthood emerged into full maturity. Bishop Bowers was raised to the episcopacy at the hands of Francis Cardinal Spellman, Archbishop of New York, Bishop Richard O. Gerow of Natchez, Miss., and Bishop Adolph A. Noser, S.V.D., Vicar Apostolic of East New Guinea. Appointed by Pope Pius XII to the see of Accra on the Gold Coast of West Africa, Bishop Bowers is the first colored priest to be made a prelate in the United States since the days of Bishop James Augustine Healy, the Georgian-born colored bishop of Portland, Me., 1875-1900.

Bishop Bowers' elevation to the episcopacy will no doubt occasion many questions about the development of the colored Catholic clergy in the hundred years since the ordination of Bishop Healy in 1854. How many colored priests have been ordained in the United States? How do they compare educationally with the rest of the clergy? Do the Catholic clergy and laity accept them as priests? How satisfactorily have they fulfilled the functions of the priesthood?

Having just completed a two-year study of Bishop Healy and God's other men of color, I would like to offer some factual findings to replace the many garbled stories about the matter that are still swapped on clerical and lay grapevines in the country.

In the first place, Catholic Aframerica has given 68 priests to the Church. This number includes those born in the United States and those who, like Bishop Bowers, have come from the West Indies to study in and be ordained for the United States. All told, 61 have been native Americans. Seven came from the islands, not including the five Jamaican Jesuits ordained at Weston, Mass., for mission work in Jamaica.

More than half of the colored priests have been born in the underprivileged areas of the South. Thirty-one came from below the Mason-Dixon line, 21 from the Northeast, 7 from the Midwest and 2 from the Far West.

Of the Southern States, Louisiana has contributed the largest number, 17. Each of the other Dixie States (except Tennessee) has been represented by at least one priest. North Carolina and Virginia both claim the same one, Fr. Clarence Howard, S.V.D., now a missionary in New Guinea. Though born in the Tar Heel State, he was raised and brought into the Church in Norfolk, Va. Mississippi is credited with 3 (Fathers Williams, Porter, Mosley), Georgia with a like number, Bishop Healy and his brothers, Fr. Sherwood Healy

Since this article was written, it has been announced that Bishop Bowers, whom Fr. Foley mentions as the second Catholic Negro bishop to be consecrated in the United States, will on June 24 ordain two colored members of the Society of the Divine Word at St. Augustine's Seminary, Bay St. Louis, Miss. Fr. Foley is a member of the Institute of Social Order at St. Louis University.

and Fr. Patrick F. Healy, S.J. Texas is the birthplace of 2 (Frs. Max Murphy and Theldon Jones).

New York leads the northern States with a total of 9 native sons in the ranks of the colored clergy. New Jersey is next with 3, Maryland has 2. The District of Columbia was the birthplace of 6 who made the grade. Washington thus leads all cities in the total of city-born vocations. New Orleans and New York City both have 5, Lake Charles and Lafayette, La., have 3 apiece.

Of the 14 deceased colored priests, the most outstanding were the Healy brothers. Bishop Healy was first chancellor of the Diocese of Boston (1855-1866), pastor of the cathedral and of the largest Boston church, St. James (1866-1875), and Bishop of Portland until his death in 1900. Research into the churchlore and the archives in Boston and Portland revealed that he and his brothers were known quite generally to be colored. But from the time that, as a young priest, Bishop Healy risked his life to serve the victims of the bubonic plague in the tenements of Boston in 1854 and 1855, he was accepted, loved and honored by the Catholic folk of New England.

His brother, Fr. Sherwood Healy, was revered even more. A doctor in canon law in Rome, he taught in the seminary at Troy, N. Y., from its founding to 1869. He was theologian to Bishop John Joseph Williams of Boston at the Baltimore Council (1866) and at the Vatican Council in Rome (1870). Rector of the Boston Cathedral, 1870-1875, he was, according to rumor, about to become the next Bishop of Hartford when he died in 1875 at the age of 39.

The third brother, Fr. Patrick F. Healy, S.J., who, like the other two, is shown by the county records in Georgia to have been born of an Irish father and a mulatto slave mother in the 1830's, took his doctorate at Louvain, taught philosophy at Georgetown before being made its vice president, and later its president, 1873-1882. Credited with being Georgetown's "second founder" he erected the main building on the campus, still known as the Healy Building.

How do these and the other colored priests compare educationally with the rest of the clergy? An impartial survey shows that they compare favorably with any similar clerical group selected at random from almost any diocese or religious order.

The roll-call of the Catholic colleges and non-Catholic universities where these men have received their education is an impressive one: Holy Cross, Georgetown, Fordham, Catholic University, John Carroll, Canisius, Xavier (of New Orleans), Loyola

(Chicago), Notre Dame, Loras, Trinity (Sioux City), St. John's (Collegeville, Minn.), Howard and the Universities of Chicago and Michigan. Overseas, they have secured degrees from Rome's Gregorian University, Louvain, Charles University (Prague), Sulpician College (Paris) and Cambridge University.

To their credit are as many academic degrees as one would gather in the census of an equal number of clergymen in a diocese or order. Two hold doctorates in divinity. Two have special degrees in Canon Law, Bishop Bowers having just received his last year. Another was a doctor of philosophy. Three have master of arts diplomas. More than two dozen have regular college undergraduate degrees.

As a consequence of these academic records, a dozen of the colored priests have successfully taught or are teaching in colleges and seminaries. After Fr. Sherwood Healy, Fr. Charles Uncles, S.S.J., taught seminarians in Baltimore and New York for forty years. Fr. Joseph Burgess, C.S.Sp., was a Holy Ghost seminary professor for a dozen years. The others have taught in the seminaries in Washington, Collegeville, Donaldson, Ind., Tenaflly, N. J., Holy Trinity, Ala., Winooski, Vt., and in St. Augustine's, Bay St. Louis, Miss., the mother-seminary for colored priests of the Society of the Divine Word.

Accepted by the seminarians, have the colored priests generally been accepted by the hierarchy and clergy of the country? The main evidence that bishops are in favor of ordaining colored priests is the fact that only 12 of the 68 priests have been ordained overseas. Twenty-six have been ordained by Bishop Richard O. Gerow of Natchez. Cardinal Gibbons personally ordained 3 early Josephites. Other bishops in Minnesota, Nebraska, Connecticut, Michigan, New York, New Jersey, the District of Columbia and elsewhere have willingly given this encouragement to the development of the colored clergy in the country.

Colored priests have been incorporated into the dioceses of Chicago, Detroit, Lansing, Trenton, Buffalo, St. Paul, Omaha, Dallas, Los Angeles, Tucson, New York, Boston and Portland, Ore. Bishop Jules B. Jeanmard of Lafayette, La., became the first Southern bishop to incardinate colored priests into his diocese. He was also the first, in 1934, to grant appointments to the graduates of St. Augustine's Seminary. He has repeatedly testified to the enthusiasm with which they were received by the colored people from the first. Acceptance by the whites and the white clergy there is still progressing, though obviously at a slower rate.

What has been the reception of colored priests by the religious orders and congregations? Of the 68 ordained since 1854, 44 have been members of various religious orders. As mentioned above, the first in point of time were the Jesuits. Through their education of the Healy brothers at Holy Cross College,

1844-1852, and their admission of Fr. Patrick F. Healy into the order, they were the first to promote the colored priesthood. Recent admission of colored novices into the Missouri and Chicago Jesuit provinces points to a resumption of the lapsed tradition.

Second in point of time, the Sulpician Fathers are credited with a significant part in the development of the colored priesthood. They furnished seminary training for two of the three Healys, for the three Josephites ordained by Cardinal Gibbons and for others at Catholic University.

But by all odds, the Society of the Divine Word is justly honored as the foremost promoter of the Negro priesthood. Twenty-six Negroes are members of the Divine Word order. Another 14 received at least part of their seminary training from the "S.V.D.'s," as they are popularly called.

Among the other religious orders with significant contributions are the German Franciscans of Quincy, Ill., who educated Father Tolton; the old Trinitarians, (Father Derricks); the Society of the African Missions (Fr. Joseph John); the Holy Ghost Fathers, with 4 to their credit; the Benedictines with 3; the Edmundites with two; and the Belgian Immaculate Heart (Scheut) Fathers (Fr. Adrien Esnard, C.I.C.M.).

This last-named priest is a unique case. A native of New Orleans, he studied at the Scheut Fathers' College in Waes and at Louvain in Belgium. Ordained there in 1905, he was sent as head of the Scheut mission band to the Philippines soon after. The American authorities there refused to let him function as superior of the white priests. He was shipped back to Belgium. From there he went to the Congo, where for forty years, until his death in 1947, he outdid Albrecht Schweitzer as a bush missionary.

Father Esnard's difficulties at the beginning of the century were repeated in this country in the case of some of the deceased colored priests. They did have some difficulty in gaining acceptance. But even so, a careful study of each of their cases did not reveal a single colored priest whose ministry was confined exclusively to the members of only one racial group. All of the living colored priests have administered the sacraments and preached the word of God to both whites and Negroes alike. In only two cases out of the thousands did a white person refuse to receive the sacraments from colored hands. With the more recently ordained priests, it is rather the other way round. Demands upon their time and strength by both whites and Negroes have been burdensome in the extreme. At least one of the newly ordained seriously jeopardized his health by exhausting himself in the attempt to meet the urgent requests for his services.

Do colored Catholics want their own priests? The overwhelming evidence is in the affirmative. The



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spirit of the welcome given to them by Catholic Aframerica is caught by the greeting his Washington parish gave Father Burgess: "You are as welcome as the flowers in May!" The two cases where rumor whispered about the rejection of colored priests by their own people turned out to be baseless gossip. Father Plantevigne did say his first Mass as a young priest in his home town, and was not railroaded out of town. Father Dorsey was the victim of a homicidal maniac, who himself was a product of jailhouse brutalization that drove him to insane crime.

Have the colored priests satisfactorily fulfilled the functions of the priesthood? The flourishing parishes, the efficient schools, the stepped-up Catholic life of colored neighborhoods, the spreading of missions here and abroad (10 of the 68 have been foreign missionaries) all attest to their competency. The range of their achievements runs from responsible pastorates in large parishes to mission-preaching and retreat-giving; from editorial desks to labor-college teaching; from training the younger clergy to working in Father Flanagan's Boys Town; from executive work in the office of the Catholic Board for Colored Missions to similar work on the Mission Secretariat of the NCWC.

The apostolate of colored priests to the whites is not the least significant phase of their work. The blindly prejudiced see. The deaf hear. The poor have the gospel preached to them. The colored priests have proved themselves genuine Godsmen of color.

Phony progress in Red China

Albert O'Hara

THE CONCRETE FACTS that have become known about the persecution of religion by the Communists in China are so staggering as to discredit completely all Red propaganda about freedom of religion and the people's opposition to priests, nuns, etc. The party line has therefore switched to the conscience-salving thesis that the general condition of the people has been so much improved that one can afford to overlook religious persecution. Even if it were true that the material conditions of the people were vastly improved, yet the proposition would be philosophically, socially and theologically untrue. Neither the individual nor society can profit by the sacrifice of values which are spiritual and true.

But let us return to the first part of the proposition: that the general material condition of the people is

Fr. O'Hara, S.J., of the staff of the China Missionary Bulletin, Hong Kong, has written several articles for AMERICA on conditions in China under the Communists.

much improved. In proof of this statement, the Communists adduce their alleged great water-conservation projects, flood-control schemes, land-reform movements, the stability of currency and markets, etc. These, it is held, are all tremendous unmixed blessings for the people.

However, it is not beside the argument to point out that betterment of the life of the people is twofold, namely, improvement of the general conditions of the country, and improvement of living standards and respect for the rights of the individual. It is quite conceivable that many general conditions could be improved by flood control, water and forest conservation, stability of currency and markets and redistribution of land, without any resulting improvement in the living standards of the people or any increased respect for individual rights. Such benefits may even be achieved at the expense of personal living standards and human rights. In such a case, it can scarcely be claimed that the life and welfare of the people have been improved.

What has been the result of the land redistribution in China? Sampling done by questioning those who have come in from various sections of the country reveals two initial results; the large landholders have been quite effectively dispossessed in the majority of cases, and vagabonds, ruffians, beggars and some of the genuinely poor have received land. Where there were no big landlords to dispossess, owners who had a few extra *mou* had these stripped from them and given to those who had none. The leveling in this latter case ended up in trouble for all. The land allotted to each one would just about give the family a subsistence, but when the Government tax was exacted, no one had enough to live on.

Where big estates were broken up, a good number of those with newly allotted land were unable to care for it properly for want of farm implements and draft animals. As a result, they were unable to produce enough grain to sustain themselves and completely at a loss as to how to pay their tax. In some cases the land they received was judged able to produce so many *tan* of grain, but actually could not. The land did not yield enough food for the owner, much less enough to pay the tax.

Most discouraging feature of all is the knowledge that the end product of land reform will be state ownership of the land and collective farming. Mutual-aid teams and cooperatives are the middle step, which is already being pushed throughout China. State farms are given preference in machinery, technical advice from abroad and all other advantages for improvement of crops. The people are then invited to contests and expositions in which the advantages of state collective farms are extolled to the skies. Lest there be any doubt as to the aim of the Communists, they themselves have openly announced that socialization of agriculture is their final solution of the land problem.

As for Communist boasts about the record-breaking results of flood control, water conservation and new

rail construction, there is not much more than their own propaganda on which to judge the matter. A few travelers have reported that great dykes have been built along the Hwai River, but they also reported that, knowingly or otherwise, means of drainage on the inside of the dykes had been omitted. The result was a flooding waist-deep of the fields on each side of the river as far as the eye could see. A recent arrival from Lanchow, when asked about the new railway to the city, said: "Yes, it is open, but the track is very uneven and bumpy. Moreover, the tunnels keep caving in, and the train before mine had been delayed a week in order to clear out a tunnel."

The charge has been made, and denied, that these projects have been carried out by the use of forced or slave labor on a scale unprecedented in human history. An arrival from the area which was called on to supply laborers for the Hwai River project said that two members of each family in the area were requisitioned for the work. Each one had to bring whatever type of tool he could, no matter how crude or poor it was, as none would be supplied. Clothing, bedding, some firewood, a tent or lean-to and food, outside of rice, were all to be brought along, unless one would live like the wild animals. As time went on, a few of the "volunteers" commenced to trickle back home, broken in health and spirit. They told tales of the sick and dying who had no adequate care or medical treatment.

What about business and the standard of living? The reports have consistently been that business is all in the hands of the Government. Crops are bought up by the Government at the official price, or by the cooperatives at prices they fix. The landlords have been beggared. Large businesses have practically ceased to exist. Small business is so controlled by regulations and registrations that strangulation of both initiative and actual business itself has taken place.

We may judge the state of business by the report of a recent arrival from Tientsin, which was printed in the *Hong Kong Standard*. He said: "Business is bad under present-day conditions. One cannot even sell one's own wedding ring without first obtaining a permit from the tax office, because private transactions are subject to taxes. To obtain a permit to sell personal effects, one must bring to the tax office his residence permit and home book (issued or kept by owners of homes or abodes). This control over private enterprise was instituted some time ago. All brokers can now do business, provided they succeed in getting a license from the Government. The broker can deal only in the commodities specified in the license. At the end of every month, a written report on business transacted, if any, must be submitted to the tax office."

The above description even if somewhat biased, reflects a very bad state of affairs.

Conditions in Tientsin are indicated by the case of a boy thrown into prison for stealing a sum of money to stave off starvation. He had left his home on the farm, which had been so reduced in size by land reform as to be unable to provide a living for the family. The factory at which he had obtained a job soon closed up because of the poor state of business. He said that he would be willing to work if he would at least be given food and lodging. There were innumerable men in the same position as he on the streets of Tientsin, he added.



It is widely reported that the only hope of regular employment, even at a wage barely enough to live on, is to get a job with that tremendous bureaucratic octopus, the "People's Government." It is a solution, but at what a price. From that time on, one's every action, breath and even thought must be for the Government. A whisper that deviates a bit, or is critical of what is being done, means loss of a job and no chance for another one. Loss of a job means loss of one's "rice bowl" and the resulting haunting, hungry faces of one's family as they weaken, sicken and die. Every right, every liberty, life itself, is signed away when one works for the Government. One ceases to be a human individual and becomes only a numbered cog in the great machine, to be cast aside when one fails to grind out his quota of production according to the party schedule.

A quick swing around the country brings such reports as follows. *Northern Kiangsu*: "Without the tax, the farmers might have squeezed through but the tax has pushed them under. Merchants are in hard straits." *Southern Anhwei*: "Rice has all been bought up by the Government at its own price and moved north. The farmers have only enough for the next two or three months. Merchants are in a bad condition and people are complaining openly." *Suiyuan, in the north*: "Ten per cent of the total population are convicts or in forced labor gangs. The people are silent, fearful and unenthusiastic." *Shanghai*: "Many have no money left. They are eating little but still are compelled to contribute to campaigns and to make deposits each month in the Government banks." *Lanchow, in the far west*: "The people are hard up. They will soon have no more grain. The grain seems to be being moved to Russia. Landlords are now all beggars." *Hunan, where Chinese communism first had its cradle*: "Business is bad and permission is always needed to move about, even to go to market." *Hainan Island*: "There is no business and no work except for the Government, which employs great gangs of workers at almost subsistence wages."

Let us suppose that the great construction projects

were all 100-per-cent successes, and that ultimately they would be for the good of the people. Do they justify the mangling of human bodies and bones that are thrown into the gigantic machinery? Do they justify the draining-off of the life, strength and blood of hundreds of thousands of the people? Do they justify reducing the people to the verge of starvation, draining off the food of the people to be shipped to foreign lands either to pay a debt for war material or to bring much-needed money into the Government's coffers? Do they justify the crushing of human beings down to the level of silent and subdued animals?

On one point all reports agree. The "People's Government" has enslaved the people to a point where fear is the spirit of the times. No one dare speak in public, for fear that it will be reported. No one dare laugh or even smile, lest it be reported and investigated. No one dare associate with others, lest by that association reasons for accusations and persecution be begotten. In fact, no one dare think freely, for one's thoughts might filter through one's eyes and be discovered by the Government. It is said that the people of the "People's Government" have become cold, silent and filled with fear. They are a people who have forgotten how to laugh.

Corporations, yes; families, no

Edward J. Brady

AT VARIOUS INTERVALS leading corporate enterprises run ads in our newspapers to indicate their annoyance with the present rate of corporate taxes, especially the excess-profits tax. These advertisements point out to the public that our present tax structure is limiting the expansion of small businesses and thus economically strangling the country.

Our lawmakers are well aware of this problem, and in passing new legislation have given it due consideration. The Excess Profits Act of 1950, as amended, passed after the Korean crisis, grants relief provisions for new and expanding corporations. Any corporation which started its business after July 1, 1945 is "mothered" by the Government for the first five years. It does not pay excess-profits tax at the usual rate until it can stand on its own financial feet.

Despite the fact that the U. S. Census Bureau expects the ratio of the increase in the number of new households to get smaller and smaller for the next eight years, one could search the Internal Revenue Code and its corresponding regulations without find-

Mr. Brady, Fordham graduate, is a member of the New York Bar with an interest in tax legislation.

ing a similar section which would give tax relief to newly married couples who are about to undertake their period of expansion into family life. Certainly the average young married couple must struggle against great financial odds the first years of their common life. Should not their Government aid them through such a trying period as it aids the young corporation?

In keeping with this line of thought, let us glance at some of the deductions from gross income which the Government allows the corporation but which are not permitted to families. If a corporation in any year sustains a net operating loss from its trade or business it is allowed (I.R.L. Sec 122a) to carry back its net operating loss and to apply it as a deduction against a prior year's income. If the loss is not absorbed by the prior year's income, the corporation is permitted to deduct it from a succeeding year's income.

Supposing a young couple in a given year have more expenses than net income. This could be possible with high medical costs and a growing family. Could this family avail themselves of the above law and thus apply the excessive yearly expenses against a prior or future year's income? The Internal Revenue Code replies, by inference, with a firm No.

Let us take a few more examples. A corporation decides to send some employees to night school to learn a more advanced method of production and thereby increase the corporation's output and income. The cost of these courses can be deducted from the corporation's gross income, thus reducing the net income which is subject to tax.

If the very same employee on his own initiative decides to take the same courses in the same school to better his position in the same corporation, he could not deduct his tuition expense from his gross income. Unlike the corporation, ambitious young men are financially penalized for endeavoring to increase their earning power by attending classes.

Some corporations during World War II hired trained nurses to take care of children while their mothers worked on a factory assembly line. The salaries of these nurses were fully deductible from the corporation's gross income. Consider now the plight of a young widower who is left with three small children. To continue his work he must have a woman in during the day to take care of his family. Yet the salary of that woman cannot be deducted from his gross income.

Such are a few of the inconsistencies which exist in the Internal Revenue Code. It seems logical to conclude that if young corporations are helped by the Government in the matter of taxes, certainly young families should enjoy similar benefits. Merely on the grounds that families supply the producers and the consumers for the corporation, should not some tax benefit be directed their way? Some nations give direct financial grants to large families, but as yet our Government has failed to give them any recognition. Corporations, yes; families, no.

The Christian writer, 1953

Vincent J. Giese

I stood on the rear platform of a Douglas Park elevated train one evening not too long ago as it moved westward from Chicago's Loop. The air, though not fresh, was invigorating after a day spent in a stuffy Chicago office. The rear platform was relatively free from noise, since all the people and their chit-chat and rustling newspapers were sealed off in the coaches behind me. I stood alone with the conductor as we watched Chicago close up its offices one by one for the evening.

I describe this scene for you, because as I stood on the rear train platform this particular evening I did some serious thinking about the vocation of a writer. The rear platform of an elevated train, you will discover, provides a unique perspective of God's creation. It provides a certain sociological insight which is difficult to obtain anywhere except on the rear platform of a moving elevated train at 5:30 in the evening.

Stretched before my eyes as the train wound its way out of the Loop was building after building—the symbols, if you will, of the institutions of society, the creations of man's ingenuity in preserving his species. Wholesale houses, retail stores, banks, loan companies, insurance companies, manufacturing plants, printing shops—on and on we passed them by. Society in microcosm. The hugeness of man's participation in the Divine Creative Act—a weak and wounded participation though it be.

Behind me were the people who make these institutions live—sealed off momentarily almost like a herd of cattle. For a few brief moments these people are isolated from their institutions, suspended at a moment of time, neither at work nor at rest, neither dead nor alive, together but alone.

As a writer I stood in the midst of all this. On the rear platform of the elevated train I had my perspectives. I stood where the writer must always stand—at the center of creation, on that very precarious pinhead where he is neither overly attached to the cold, impersonal institutions stretched out in front of him, to the extent that they enslave him; nor overly attached to the people behind him, to the extent that he fails to understand them. The writer must stand where he is free.

And he is free who can perceive the paradox of life in society, with all its social, economic and political institutions, which both influence man and are determined by man. He is a slave who does not live in continuous tension between the influence and the determining. In his free actions, many kinds of pres-

LITERATURE AND ARTS

ures interact on man. Political, social, religious and civic as well as economic institutions compete for his interest, influence his decisions, expand and contract his freedom to the degree that he participates in them. All these sociological realities provide the tensions in man's life. Caught among them, he develops as a man, and civilization, accordingly, works out its culture in history.

To the trained social scientist these are oversimplified statements, but I think the writer today must repeat them again and again in an unscientific way, for they are of the utmost importance to his vocation as a writer. Whether he be a social scientist or not, one of the aspects of his vocation is to judge his times, and to do so he must locate himself in his times and at that precise point where he can be most free and detached.

The writer is the balancer in our society. His task is one of knowing what is. He must know what tensions exist in the lives of those around him, those for whom he writes and of whom he writes. He must help them balance the tensions in their own lives between freedom and determinism. He must know inside and out those institutions of our complex society which enslave man, those pressures which cut down his freedom. He must know these things at least in an intuitive way, if not in any scientific way, in order that he may record to what extent man's freedom is reduced, and how, and where. Above all, the writer must know the people whose freedom is being modified.

While it may never be the function of a writer to write any kind of scientific article on a particular problem, it may well be his function as a journalist to point up certain problems in society which trained social scientists will investigate. It is my belief that the journalist who has the most intimate association with the sociological facts of his age, not in any dry textbook manner, but through flesh and blood contact with mankind, who has plunged into the midst of the great problems of his times, who stands at the ringside as witness and recorder, who participates spiritually and emotionally in his age, will be the most valuable ally any social scientist could have.

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That journalist would have an intuitive knowledge of some of the innermost tensions of his age.

And what are the great dramas of this half-way point of the twentieth century, at which our Christian writers must be present? What are the critical areas of our culture and our civilization? What are the historical terms in our day and age of the age-old problem of freedom and slavery?

Despite the return to the right-center in recent elections in the United States and in other nations of Western civilization, no one will deny today that the whole historical pull of our age is towards a deeper community-consciousness at home and an international community-consciousness abroad. Our own twentieth-century religious experience bears this out in its increased emphasis on the social nature of Catholicism, expressed in a renewed interest in the doctrine of the Mystical Body of Christ, the communal nature of the Holy Sacrifice of the Mass and the sacramental life of the Church, the development of the Catholic Action movements and the liturgical apostolate.

Emerging from the post-Reformation period of defensive action, by which she protected the purity of her doctrinal beliefs, the Catholic Church is moving on a world-wide scale into a period of attack, in missionary terms, on the great social problems of this age. To this movement the Popes, aware of the effects of democracy and technology on our age, have called the laity and charged them with the role of Christ-bearing in a highly secularized culture where the clergy today have too frequently only an indirect effect.

This is the temper of the times, and no Christian writer today can fulfil his vocation as a witness of his times unless he be caught up in this move towards community and unity and teamwork; toward oneness and brotherhood, internationalism and cooperation. The Christian writer who writes in a history-book vacuum, who expresses himself in terms of nineteenth-century liberalism, who has not caught fire with the vitality of the ever youthful Church, will perform no service to society, strike no human responses, touch no real problems, no matter how skilled he be as a writer, and no matter how sacrosanct his editorial position. He will be a drug on the literary market, no matter how many people his advertising agents deceive.

The drama of this great and surging world-wide ferment toward community consciousness is not, however, the only drama of our age at which the Christian writer must be present. Unfortunately, but true to history, the swing of the pendulum from individualism to communitarianism contains the power for a backward swing. In an age in which the whole historical reaction has been against an excessive abuse of freedom, the danger of choking off freedom completely is always present.

On the political and social front, where forms of state socialism and its various modifications have come

about in reaction to the excesses of nineteenth-century unfettered capitalism and its tragic consequences to the masses, the temptation to smother individual rights and liberties through state control constantly beckons. Only continual vigilance can ensure that the dignity of the human person, with all its rights, will be safeguarded.

We found this snuffing-out of freedom, this utter disrespect for the human person in nazism, fascism and communism, where everything became subordinated to the omnipotent state. But it is no less a temptation in a democracy, where forces of reaction can freely organize themselves and freely perpetrate through demagogues outrages against human dignity, all in the name of patriotism and honor. Our age has had this experience, too. While we have idolized free speech, free press, free religion and human dignity, our record of performance in relation to minority opinion and minority groups, whether racial, religious or national, has been one that has shamed our democratic ideals around the world.

In a democracy, the areas of human rights and civil liberties are the tension areas where our Christian journalists must be the vigilantes. Here they can perform their greatest service to the citizenry and here, I believe, they can express themselves most fully as Christians. For they know more than anyone else that the inviolability of man is rooted in his nature as a son of God and a brother of Christ. There is no more lucid truth than this in the whole of Christian teaching. The Christian journalist carries in his heart the words which Péguy, in his *Mystery of the Holy Innocents*, put on the lips of God Himself: "When you know what it is to be loved by free men, all the low bowing of slaves no longer has meaning for you."

To be a part of these twentieth-century struggles, to be at the very center of them, the Christian journalist must realize that it is in this particularly structured society of today—not yesterday, not tomorrow—that souls are being won or lost to Christianity. He who would escape the present structure of society by nostalgically yearning for a former type ignores the souls being bargained for today. He who passively accepts the present society with the optimistic appraisal that it is the best possible, and therefore lets it alone, ignores the souls who are being lost in the battle of the age.

Today we know that men are being uprooted, whether it be spiritually from an overdose of prosperity in the United States, or physically from war, devastation, destitution, persecution or displacement in other parts of the world. In either extreme, the human dignity of man is mortally wounded. All Christians have some responsibility in regard to these outrages against spiritual values, but perhaps only the Christian journalist has the privilege as well as the obligation of calling the world's attention to them. Who would dare underestimate the challenge of this worthy vocation?

Ascetic of the Sahara

THE WARRIOR SAINT

By R. V. C. Bodley. Little, Brown. 290p. \$4

Col. Bodley has written a remarkable life of Charles de Foucauld. The colonel was a regular Army officer for most of his life—Eton, Sandhurst, the King's Royal Rifle Corps, service in India and World War I—and a dweller in the Sahara for seven years. This background gives him an understanding of his subject unusual in an Englishman for a Frenchman, in an agnostic for one whose cause is pending at Rome.

For Col. Bodley is no Catholic, not even a Christian. Yet he has written a most sympathetic, discreet and reverent account of the French nobleman, Vicomte Charles de Foucauld. De Foucauld, after a brief and erratic Army career, became, first a Trappist for seven years, then a solitary hermit in the depths of the Sahara, the first vicar of the Touaregs, as he called himself.

Col. Bodley gives a graphic, if rather disapproving, account of the fat boy, orphaned at six and cared for by indulgent grandparents, who at school wrote home of pretzels and the right wines, and as a cadet always kept champagne in his room. He describes, perhaps too romantically, the Vicomte's *affaire* with "Mimi." She was a *divertissement*, not a *grande passion*, and Charles left her, not as Augustine left the mother of his son, for his mother's sake or his Maker's, but because he had been cashiered from the Army on her account and he wanted to get back to active service.

Col. Bodley is admirable in his handling of the Vicomtesse de Bondy, Charles' cousin Marie, who under God was the instrument of his conversion. It was she who sympathized with the lonely youngster, she who stood up for him in those family councils where his extravagance, his wild ways, his "moral turpitude" were discussed, and she who, when he returned from Africa a hero, forebore to lionize him, but surrounded him once again with her understanding affection. Col. Bodley does not fear to face the probability that, humanly speaking, Marie and Charles were in love with one another, but he describes in restrained yet moving terms the total sublimation and sacrifice made by both.

After de Foucauld's return to the Army, where he spent a scant six months on active duty, he asked to be allowed to explore Africa. Refused, he quit the service, and his outraged family finally got a Judiciary Council appointed to administer his affairs. De

Foucauld was most accommodating, was charming to the cousins in control, and really settled down to work, learning Arabic and Hebrew thoroughly, and finally setting off with the blessing of the French National Geographic Society, on a voyage into the unexplored interior of Morocco.

Col. Bodley is less happy in describing Charles' actual conversion, but he is admirable again when dealing with the two Poor Clare Mothers Superior who, at Nazareth and at Jerusalem, helped and were helped by the saintly, eccentric ex-Trappist. For after seven angelic years as a Trappist, de Foucauld had found the Cistercians not severe enough, and left to follow God where he didn't have to put "some greasy stuff in our food instead of our dear salt-water cooking." The Abbé Huvelin, who had received him back into the Church and who was directing him, was anxious: the wise Poor Clares were not a bit.

But it is after Charles, now ordained a priest in the Diocese of Viviers, in France, gets to the Sahara to live there his life of abjection, that Col. Bodley is at his best. For he knows that country well, its temptations, its delights and its disasters. He is more understanding of de Foucauld's ambivalent loyalty, to his Touaregs and to France, than either a French soldier or an English civilian could be, and his outburst against the pompous tomb, erected against de Foucauld's express wishes, is warm and human. It is not possible to agree with him that whether de Foucauld "fell in the service of God or of France or of both is of no importance," but the murder itself, committed on December 1, 1916 by the very Touaregs to whom de Foucauld had devoted his life, is grandly described.

It is a pity no mention is made of the religious orders now springing up who claim de Foucauld as their founder. And the book's title is silly, for to call a man "Saint" before the Church has done so would be like calling a man "Sir" before a Queen's accolade has made him a knight.

ANNE FREMANTLE

Maritain at his best

CREATIVE INTUITION IN ART AND POETRY

By Jacques Maritain. Published by Pantheon Books for Bollingen Foundation. 423p. \$6.50

It would take more than a few paragraphs or even a few pages to give an adequate review of this magisterial volume, which must be accounted one of the crown jewels in the treasury of Jacques Maritain's work. An out-

BOOKS

growth of the initial series of the A. W. Mellon Lectures, which M. Maritain was invited to deliver at the National Gallery in Washington last spring, the present book contains not only nine massive chapters but an anthology of literary and philosophical texts, and almost seventy full-page illustrations. As prices go nowadays, this is a first-class bargain.

Compared with the present work, the author's *Art and Scholasticism*, now clothed with the dignity of a classic, looks like a mere preliminary sketch. We have here the ultimate distillation of a lifetime of study and thought carried on under the aegis of St. Thomas' philosophy and theology, penetrating into the very heart of art, particularly modern art and poetry.

There is a clear and unequivocal thesis at the center of this book, pervading its every page. Let us allow M. Maritain to state it in his own words:

Art and poetry cannot do without one another. Yet the words are far from being synonymous. By Art I mean the creative or producing, work-making activity of the human mind. By Poetry I mean not the particular art which consists of writing verses, but a process both more general and more primary: that intercommunication between the inner being of things and the inner being of the human Self which is a kind of divination. . . . Poetry, in this sense, is the secret life of each and all of the arts; another name for what Plato called *mousikè*. . . .

Another main purpose [of this book] has to do with the essential part played by the intellect or reason in both art and poetry, and especially with the fact that poetry has its source in the pre-conceptual life of the intellect.

This double thesis is developed with astonishing thoroughness in the course of the book. One is amazed at M. Maritain's knowledge of art, poetry and criticism, not only in the Occident but in the Orient as well. He is at home, too, in recent American poetry and criticism, and pays particular tribute to contemporary names like Allan Tate, Richard Blackmur and Francis Fergusson. It is a pleasure to note how highly he regards these critics.

The author does not abandon the firm structure of analysis and judgment established in his earlier *Art*

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and Scholasticism, but he immeasurably deepens and expands it. With the study of the history of art and poetry he has achieved new insights, and has penetrated, in his chapters on "The Preconscious Life of the Intellect" and "Creative Intuition and Poetic Knowledge," into regions hardly foreseen in his earlier work.

He finds the key to the understanding of the essence of the poetic process in St. Thomas' concept of the "illuminating intellect" (*intellectus agens*), and dismisses both the Platonist and the Surrealist as erroneous exponents of the preconscious. Similarly, he dismisses nonrepresentative art as unnatural and academic, though he admits that "at least nonfigurative art delivers us radically from the ugliness and stupidity in the image of man which have invaded contemporary painting. . . . And at least it has a sense of the beauty of rhythms and harmony, and of the pleasure of the intelligence-permeated eye."

It was a daring (and to some it will still seem a dubious) venture of judgment to see in Romantic art and poetry the fulfilment of "the process of internalization through which human consciousness has passed from the concept of the Person to the very experience of subjectivity. . . . Now subjectivity is revealed as creative."

M. Maritain decries the "magical knowledge" sought by Baudelaire and the Symbolists and Surrealists, but he sees in Rouault, Chagall, Debussy, Apollinaire, Hart Crane, Eliot, St. John Perse and others the first complete exponents of creative poetic intuition, a fact that sets them altogether apart from the artists of the classical tradition. The obscurity of modern art is not a defect but (aberrations aside) a sign of richness and depth.

The book ends, not too logically, with a chapter on "The Three Epiphanies of Creative Intuition," illustrated from the *Divine Comedy*.

VICTOR M. HAMM

FEVER

By John Hazard Wildman. Exposition. 162p. \$3

Although this is explicitly called a novel, its unity seems to be more spatial than organic. Mrs. Devereaux's select New Orleans boarding house provides the stage whereon four victims of yellow fever work out their final or future salvation. Two of the victims die from the disease; two recover. All of them, sometimes in moments of delirium and sometimes in periods of lucidity, relive the essen-

tial, core problem of their lives and then either close those lives in death or begin them anew with some degree of purification and redemption.

One character grows up to human love and lives. Another discharges his bitterness against life and dies. A third resolves his artistic dilemma and recovers. The last, a young boy, dies not only easily but almost eagerly, a saint.

Generally speaking, the portraiture of those who are to die and the solutions contrived by them seem clearer and more satisfactory than is the case with those who are to recover. The thinking of the principal characters is necessarily enshrouded (and quite skilfully) with the murky unreality of delirium. This skill of evocation, however, to some extent leaves the reader also in the dark and simultaneously poses a pretty problem for the critic who wishes to come to grips with the problems of these fevered minds.

The volunteer nurses, Mrs. Devereaux and her friends, constitute a kind of counterpoint character study, a little bit unkind, perhaps, in its sharp etching of eccentricity in a group of very charitable women.

These are stories of mature insight, both humanistic and spiritual, strongly and cleverly written.

BRENDAN CONNOLLY



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By BISHOP RAYMOND A. LANE
Superior General of Maryknoll

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THE MEDIEVAL LATIN HYMN

By Ruth Ellis Messenger, Ph.D. Capital Press, Washington, D. C. 112p. \$3.25

This pleasant and scholarly volume, the fruit of twenty-five years of research, aims to trace the history of the usage of the medieval Latin hymn in liturgical worship from the fourth century to our own day. Doctor Messenger shows in era after era the improvements or other modifications which successive generations imparted to the hymns as a result of an ever-changing liturgical, musical, religious and cultural environment. She has successfully compressed her treatment of this vast field into 82 pages. Thus the reader gains a clear, wide view of much history in a short time.

Anyone interested in hymnody will find this book highly informative. It can also serve well as a documented guide to the most recent scholarly opinion on almost any matter pertaining to hymnody. Especially commendable is the treatment of pro-

cessional hymns, and also that of the elusive problem of the extent to which the laity of the Middle Ages understood the Latin hymns of the liturgy.

In keeping with her historical approach, the author has neither given nor intended to give full esthetic treatment of any one hymn or hymn writer. That is available in other admirable works like that of Rev. Edmund Britt, O.P. To give it here might distract from the singleness of purpose from which she never departs: to show the ways in which the clergy and laity, century after century, made use of Latin hymns to express their devotion in liturgical worship. No one in any one book has yet made that stand out as clearly as here. Hence Doctor Messenger's book is a welcome and scholarly contribution worthy of high commendation. **GEORGE E. GANSS**

MRS. ANNE FREMANTLE is the author of *Desert Calling*, a biography of Charles de Foucauld.

VICTOR M. HAMM is the author of *Pattern of Criticism*.

THE WORD

"When they found all the publicans and sinners coming to listen to him, the Pharisees and scribes were indignant; Here is a man, they said, that entertains sinners, and eats with them." (Luke 15:1-2; Gospel for third Sunday after Pentecost.)

A provocative and perhaps distasteful subject for Christian consideration is the matter of snobbery. Such meditation must begin with the recognition that certain human vices are particularly unchristian, not because of their special gravity, but because they have been so specially and specifically condemned by the founder of Christianity. To take but one easy example, unwillingness to forgive real injury is a comparatively understandable item in the catalog of moral delinquency, yet it is a strikingly unchristian thing, since on few points was Christ our Lord so explicit and so insistent as on the obligation of genuine fraternal forgiveness.

Similar is the situation with regard to snobbery. Apparently the average human is so basically unsure of himself that he labors under a sort of compulsion to find someone whom he can look down on for some reason or other. It has often been observed, for

example, that the poor and the down-trodden clearly possess and resolutely cherish their own pathetic snobberies. Yet this is the vice which our Saviour condemns, both by word and deed, in the Gospel of the third Sunday after Pentecost.

Of course, the mere reading of this Gospel instantly draws our attention to one highly arresting difference between the snobbery of the Pharisees and the snobbery of our own day. The pride of the Pharisee was at least based on what he *did*, as we see clearly enough in our Lord's well-known story of the Pharisee and the publican. Our contemporary pride is based merely on what we *have*—something for which we frequently rate no personal credit whatever. The Pharisee was pleased with himself by reason of the money which he didn't have because he gave it away, while a modern will be complacent by reason of the money which he certainly does have because he will by no means give it away. The Pharisee scorned others because (as he believed) his soul was whiter than theirs; today a man will scorn a whole branch of the human family merely because his skin is whiter than theirs. The modern snob is not only much more snobbish than his ancient brother. He is much more stupid.

When a priest once remarked, in the course of a retreat in a Catholic academy for girls, that tomorrow or the next day would see qualified Negro girls occupying some of the school-room benches, the convent phone rang

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steadily for a week while the parents, who are always older and regularly less intelligent than their children, threatened and abused the sisters who were innocently trying to conduct a Christian school. More recently, a literal outcry was wrung from a group of middle-aged—let it go at that—Catholic women piously engaged on a day of recollection, when Father made the horrid suggestion that Christians must love their neighbors even when their neighbor happens to be a Negro. The ladies were shocked at the notion that Mrs. Gilhooly ought to be as Christian as Mrs. Roosevelt.

Again, a certain Catholic lady who upon a mild spring afternoon was napping with one eye open (unlike Hamlet's father) observed her Negro maid try on a new hat which had just been delivered to the somnolent lady; an impulse on the maid's part which some will recognize as not so much racial as feminine. So, as the Catholic lady afterwards confided to a neighbor, of course she sent the hat back. This fascinating incident is particularly instructive, suggesting, as it does, that the snob is not even considerate of the other snobs.

If there is anything at all in the whole democratic theory, the entire business of practical democracy must finally rest on a fiercely-held interior conviction: that other men—all of them—really are as good, in a most basic and decisive sense, as I am. Such a conviction is a genuinely Christian thing. As we see in this Gospel, Christ our Lord was the perfect democrat. We seem to be, in some of our ways, not even good democrats.

VINCENT P. MCCORRY, S.J.

THEATRE

ME AND JULIET. All first-rate artists, except those who die before their meridian, eventually find themselves standing in their own shadow. Their paintings, poems, plays or novels, or whatever happens to be their medium, are not judged solely as good or bad works of their kind, but are also compared with the artist's previous successes. As was to be expected, when *Me and Juliet* came to Broadway, most professional observers of the stage neglected to comment on the production as a musical show because they happened to be too busy trying to decide if it is good Rodgers and Hammerstein.

Me and Juliet happens to be both. It is gay, sprightly, colorful, melodi-

ous and also deliciously humorous. If it were the work of other collaborators, rave reviews would be splashed all over the drama pages. As the product of top-flight authors, it received the cautious comment of critics who were leaning over backwards, lest they be suspected of standing in awe of big names.

It is the mark of the really first-rate artist, however great or small his stature, that he devotes his whole skill and attention to the project in hand, giving it all he's got to make it the best work of its kind he is able to produce, without bothering to compare it with his earlier creations. Rodgers and Hammerstein have wisely refused to compete with themselves. *Me and Juliet* is not *Oklahoma* or *Carousel* or *Allegro*. It can be compared with those productions only in the sense that the color of a rose can be compared with the bouquet of Amontillado.

Presented at the Majestic by Rodgers and Hammerstein, *Me and Juliet* is a showman's show. Richard Rodgers composed the music, as if you didn't already know, and Oscar Hammerstein II wrote the story and lyrics, as you will be surprised to learn. Jo Mielziner designed the settings, which seem to be constructed of gossamer and cobwebs, and Irene Sharaff has dressed the personnel in precisely the right costumes. Robert Alton staged the dances, while the over-all direction was entrusted to the always capable George Abbott.

Mr. Hammerstein's story is a backstage romance that flowers against a background of senseless jealousy, danger and the routine activities of keeping a show alive and on its toes. It is a slight but tender story, spiced with such humorous incidents as a chorus girl with sunburn flinching when she is touched by her dancing partner, a running feud between the leading

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man and the orchestra conductor, and the embarrassment of a stage manager who is caught in a wholly innocent embrace with a ballerina.

Some of Hammerstein's lyrics, especially when garnished with the quicksilver music supplied by Mr. Rodgers, are gems of humor with an embroidery of sentiment. The blend of sentiment and humor in "That's the Way It Happens" (the refrain of which is French fried potatoes and T-bone steak) is delectable, while "Keep It Gay," "No Other Love" and "Marriage-Type Love" are worthy successors of "The Surrey With the Fringe on Top."

While *Me and Juliet* has a trivial story line, the performers assigned to represent the various characters make the love of the assistant stage manager and the chorus girl as important as one's own youthful marriage-type romance. Isabel Bigley, the girl, a more seasoned performer than she was in *Guys and Dolls*, invests her role with sweetness and warmth, and Bill Hayes, her opposite, is convincing as a diffident suitor for her marriage-type affection. Joan McCracken is a mixture of actress and ballerina with an infectious sense of humor, who can be comically as stiff as a poker one moment and the next become no less comical as a girl with rubber legs. Ray Walston contributes a persuasive performance as the deadpan, imperturbable stage manager and George Irving, the conductor, is properly naive as the victim of a hoax. Other competent performances are too many to mention.

The expense-account clientele and other summer visitors in the city will find delightful entertainment at the Majestic.

THEOPHILUS LEWIS

FILMS

JULIUS CAESAR is an ambitious and knowledgeable screen performance of Shakespeare's historical tragedy, and a great improvement over Hollywood's previous flirtations with the Bard. It was produced by John Houseman (who directed Orson Welles' notable modern-dress *Julius Caesar* a number of years ago and was apparently responsible for persuading MGM to undertake this version) and was enthusiastically directed by Joseph L. Mankiewicz.

The enthusiasm of modern theatre people for *Julius Caesar* is not difficult to understand. Besides containing several excellent acting roles and a great many of Shakespeare's most

pungent and familiar lines, it has a theme—the killing of a tyrant—and an incidental full-dress demonstration of the technique of rabble-rousing which have topical interest and significance. Despite these obvious advantages, it is a rather badly constructed play which omits several obligatory scenes and fails to achieve a unified viewpoint.

The movie makes the most of the play's assets but does not have much luck concealing its shortcomings. Mr. Mankiewicz handles his mob scenes superbly and uses his camera creatively in many other instances, notably the murder of Caesar. When, however, he sets out to stage the battle of Philippi from a skimpy text and skimpier stage directions, he makes it look as though Brutus and Cassius were leading their troops into a most transparent ambush at Dead Man's Gulch. And throughout he is hard-pressed to mask the cinematically embarrassing fact that Shakespeare's play is more distinguished for dialog and characterization than for action.

Generally speaking, the picture is fortunate in its cast, chosen with a shrewd eye for both ability and box-office appeal. The most eyebrow-lifting piece of casting—Marlon Brando as Mark Antony—results in a fresh and vividly interesting characterization surprisingly well-articulated but handicapped by a lack of experience with the subtleties of Shakespearean speech. In the one gesture toward pure artistry, John Gielgud plays the venom-consumed Cassius with a sureness and authority which puts his fellow actors in the shade. James Mason is both credible and sympathetic as Brutus—whose nobility, as is probably inevitable, is considerably less interesting than the spectacular machinations of his more unscrupulous colleagues. Edmund O'Brien, as Casca, wrings a good deal of bitter humor out of his description of the crown being offered to Caesar. And in the other obvious box-office concession, Deborah Kerr and Greer Garson are decorative in small roles, with Miss Kerr proving the more adept at rendering blank verse. The one unaccountably bad performance is given by Louis Calhern, who undermines the play's already shaky motivation by making Caesar a slightly comic fool rather than a potential dictator.

Altogether the picture is more a competent Shakespearean production which happens to be on the screen than it is a creative piece of filmmaking. But as such it should prove a great boon to high-school students and a source of pleasure to anyone interested in Shakespeare.

MOIRA WALSH

TV—RADIO

FOLKS IN PROFESSIONAL TELEVISION circles who enjoy witty badinage and original humor are looking forward to the fall presentation of the "Judge for Yourself" TV show in the hope that this NBC series will at long last furnish its star, Fred Allen, with a video format suited to his distinctive style of caustic commentary and facetious wordplay. Like all viewers, they've put up with so many misses and near-misses in TV comedy lately that they'd welcome a few healthy sallies from Allen's Alley.

If the show clicks, Fred is not likely to suffer from the usual difficulty of TV comedians. He may hire writers but he doesn't lean on them. In fact, he doesn't really need them. Most of the crisp cracks he gets off are of his own coinage, inspired by a minute inspection of human-interest stories in the daily press. As long as newspapers are published, humans act like humans and Mr. Allen retains his wry outlook, his well of wit is not likely to run dry.

Not so the other "top bananas." Most comedians attempting "line" humor on television bog down fearfully when they try a continuing series. The voracious nature of the video Cyclops is such that "one-liners," "snappers" and all of the other stand-by gags of the rapid-patter comics are swiftly gobbled down into the maw.

Even a large stable of writers is no assurance of an endless supply of "boff" mirth. One of the most successful of the established stars uses eight highly-paid joke-makers to turn out his sometimes funny monologs, sketches and "ad-libs." He usually does no more than one TV program a month, but on such occasions each one of his gag men turns in a complete script. From the eight programs the best "bits" are selected in the hope of building and presenting one sure-fire show. Despite the precautions and the expenditure of time, effort and money, this comedian's final video appearance of the current season was, to put it in most kindly fashion, just "nothing."

Milton Berle, at the start of the 1952-53 season, wisely called upon Goodman Ace to develop a new format for his program. The slapstick was put aside and Mr. Ace gave the comedian a new role to play, an on-the-air personality almost the antithesis of the earlier brash, joke-lifting Uncle Miltie. By this switch

from low gag comedy to character humor the "new Berle" regained his former high ratings and retained his position as one of TV's most popular funnymen.

Because of the phenomenal success of the "I Love Lucy" program, situation comedies have become numerous on TV, with approximately twenty of them available at latest count. The majority fall short of the "Lucy" standard because they lack warm, believable characters like Lucille Ball and Desi Arnaz.

Where the television role parallels the real-life personality of the star and when character is made the basis of humorous story-line development, the situation program is assured not only wide popularity but also an inexhaustible source of really good comedic material.

Wally Cox as "Mr. Peepers," Peg Lynch and Alan Buncie as "Ethel and Albert," and the Nelsons' "Ozzie and Harriet" are among those who have built large and loyal audiences along these lines. Like Desi and Lu, they are on firm ground. In the realm of situation comedy, video is at its best when revealing character and airing characteristic lines.

A West Coast guild of scripters, the Television Writers of America, and a New York group, the Gagwriters Institute, have inaugurated courses in comedy writing for television. The National Broadcasting Company has undertaken a Comedy Development Program aimed at uncovering young and talented comics for TV. But indications are that most of this effort is aimed along the lines of producing wise-cracking, rapid-fire performers using hackneyed gag-file material.

If that, alas, turns out to be the case, those responsible will be doing the medium a disservice, rather than helping it. Television never seems quite so hard-pressed and self-conscious as when a variety-show comic strives to palm off a banal, bromidic brand of artless corn on an audience hungry for golden banter.

WILLIAM A. COLEMAN

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CORRESPONDENCE

Nurses and social workers

EDITOR: I hasten to assure Miss Michele Connell (Correspondence, 5/30) that I consider the assistance of the nurse indispensable to the effective use of the social worker in the hospital. The nurse *does* spend the most time with the patient and gets much information concerning personal problems. It has been my experience that the mutual sharing of this information helps to meet the problems of patients promptly and effectively.

By way of explanation, may I add that my original letter expressed recognition and acceptance of the necessity for a teamwork approach in medical care, and who can deny the important role of the nurse? Editorial requirements did not permit full publication of my long letter.

It is my understanding that, besides the serious shortage of social workers, there is also a real shortage of nurses, especially in mental and tuberculosis hospitals. From a teamwork point of view, we not only share a common interest in the patient, but we also face a common challenge in developing recruitment techniques to meet the needs of the medical field.

It is true that our specific functions are different, but the sum total of the services of the nurse and the social worker means better personal care for the patient. It is my point of view that the nurse and the social worker not only can work together but *must* work together, if the total needs of the patient are to be met satisfactorily.

ARTHUR J. FOEHRENBACH
Baltimore, Md.

Prizefights on TV

EDITOR: Re Fr. Lord's article "Prizefights in the living room" (AM. 5/9), if what goes on in our family happens in many other places, the razor maker who sponsors fights on TV is not being sharp.

In our house, as 10 P.M. approaches on "those" nights, several of the family may be enjoying television. As the clock strikes 10, Dad comes in and changes the station. At the first strain of "Be sharp," the rest of the family quietly fade away. Bedroom doors close, and we all wish that quiet would prevail, but the bloodthirsty yells of the audience seep through.

Watching the boxers and even listening to the announcers wouldn't be so bad. After all, gore does not seem very ghastly on TV. It's the roar of the crowd that repels. What is the

matter with all those people? They seem to get a fiendish delight from watching one man maul, maim and sometimes almost kill another.

There is some excuse for the boxers. It's a way (what a way) to earn a living. But what excuse is there for the audience? I can think of only one: they are timid souls with a repressed hate, who project their problems into the ring and let the boxers take the beating. They just sit and roar like mighty lions. When the fight is over and the boxers stagger or are carried to the nearest doctor, Mr. Audience just stands, stretches and feels swell.

Chicago, Ill.

C. McG.

English Catholics

EDITOR: J. M. Haas, commenting in your May 2 issue on my review of Hugh Ross Williamson's *The Gunpowder Plot*, says: "... it is impossible to ascertain their numbers [Catholics in England at the accession of James I] with anything approaching accuracy." He continues: "... they still could not possibly have composed as much as 10 per cent of the population in 1603."

He bases this statement on the computation of "a papal agent," who in 1635 estimated the Catholic population to be about 150,000. The figure arrived at by this papal agent, whose name is not given, may not have included those weaker persons who were practising their religion in secret and conforming for the time being, in the hope that a change might come in a new reign. But even if we take this agent's figure, let us remember that the date is a generation after Elizabeth's death. A lot can happen in thirty years.

Mr. Haas' argument would seem to apply equally to the following hypothetical case. If a diplomatic agent reported that only 4 per cent of the Russian population today profess Christianity, it would follow that there could not have been as much as 10 per cent thirty years ago—which seems to me to be a *non sequitur*.

Most Rev. George A. Beck's pamphlet *Elizabethan Apostasy*, published by the Catholic Truth Society, London, discusses the question in an interesting way.

Mr. Haas is right in correcting the spelling of the "Ridolfi Plot," a salutary reminder of my almost illegible handwriting.

ROBERT WILBERFORCE

New York, N. Y.